

Personal Ascendency
— AND THE —
Subconscious Mind

MAX WARDALL

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By MAX WARDALL



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INTRODUCTION

Returning to America after a prolonged sojourn in Europe I have been astonished at the growth of public interest in psychology and kindred subjects. The interest which was before the war a fitful flame has become a veritable conflagration, sweeping over village, hamlet and plain.

In spite of our unhappy tendency to commercialize knowledge, to dress up fragmentary truths in fine clothes and sell them, much real progress has been made.

This book is not intended as a criticism of modern psychology in America, but as a contribution to it. It contains, among other thoughts, an analysis of the methods and principles of the New Nancy School of Healing, located at Nancy, France, of which the writer has made a special study.

We have assumed that the reader is familiar or at least has a sketchy understanding of the fundamentals of psychology, hypnosis, suggestion, and the characteristics of the subjective or subconscious mind.

The work is written to help and is therefore brief and without ornamentation or finery.

Our most grateful acknowledgements are to Charles Baudouin, Professor at the Jean Jacques Rousseau Institute of Geneva, author of "Suggestion and Auto Suggestion" and "Culture de la Force Morale."

AUTHOR.

*"My foothold is tenon'd and mortis'd in granite
I laugh at what you call dissolution
And I know the amplitude of time."*

—Whitman.

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CHAPTER I GENERAL PRINCIPLES

THE first principle of medicine is that the patient is the center of the medical world. The physician's duty is to serve the patient, not to serve his own interests or the interests of his profession. The physician should be guided by the principles of beneficence, non-maleficence, and justice. The physician should also be guided by the principles of honesty and integrity. The physician should be guided by the principles of respect for the patient's autonomy and dignity. The physician should be guided by the principles of confidentiality and privacy. The physician should be guided by the principles of informed consent. The physician should be guided by the principles of medical ethics. The physician should be guided by the principles of medical law. The physician should be guided by the principles of medical education. The physician should be guided by the principles of medical research. The physician should be guided by the principles of medical practice. The physician should be guided by the principles of medical management. The physician should be guided by the principles of medical organization. The physician should be guided by the principles of medical communication. The physician should be guided by the principles of medical leadership. The physician should be guided by the principles of medical innovation. The physician should be guided by the principles of medical progress. The physician should be guided by the principles of medical excellence. The physician should be guided by the principles of medical service. The physician should be guided by the principles of medical care. The physician should be guided by the principles of medical treatment. The physician should be guided by the principles of medical diagnosis. The physician should be guided by the principles of medical prognosis. The physician should be guided by the principles of medical prevention. The physician should be guided by the principles of medical rehabilitation. The physician should be guided by the principles of medical palliative care. The physician should be guided by the principles of medical end-of-life care. The physician should be guided by the principles of medical ethics. The physician should be guided by the principles of medical law. The physician should be guided by the principles of medical education. The physician should be guided by the principles of medical research. The physician should be guided by the principles of medical practice. The physician should be guided by the principles of medical management. The physician should be guided by the principles of medical organization. The physician should be guided by the principles of medical communication. The physician should be guided by the principles of medical leadership. The physician should be guided by the principles of medical innovation. The physician should be guided by the principles of medical progress. The physician should be guided by the principles of medical excellence. The physician should be guided by the principles of medical service. The physician should be guided by the principles of medical care. The physician should be guided by the principles of medical treatment. The physician should be guided by the principles of medical diagnosis. The physician should be guided by the principles of medical prognosis. The physician should be guided by the principles of medical prevention. The physician should be guided by the principles of medical rehabilitation. The physician should be guided by the principles of medical palliative care. The physician should be guided by the principles of medical end-of-life care.

Personal Ascendency and the Subconscious Mind

CHAPTER I.

CONFIDENCE

THERE is one quality without which success in life or any undertaking is impossible.

That quality is confidence. And what is confidence?

It is an association of two ideas or sentiments, faith and hope. These two states of mind are in themselves complex, but we shall not need to shake them down to their primary constituents in finding our goal. Faith is the presence in the mind of a belief that is unopposed, that holds undisputed sway. It does not necessarily imply an idea of the future. Hope, on the contrary, is expectancy; it lives and fattens on the future. Charles Baudouin says: "Confidence is to hope what happiness is to pleasure, what passion is to desire; confidence is faith that good is coming to us, that we shall attain our goal."

There are two phases of confidence, implicit and reflective. Implicit confidence is that which appears to rest on an unreasoned foundation, such as the confidence of a child in its father, while reflective confidence is based on a reasoned sequence of ideas. This distinction, however, is perhaps fictitious. It is likely that confidence always has a reasoned basis. Though apparently spontaneous, often seemingly blind and senseless, it none the less had root in certain mental processes in which emotion and sentiment played their parts.

True confidence that assures the attainment of success in life has three elements:

1. Confidence in SELF.
2. Confidence in Others.
3. Confidence in Life.

He who possesses such an outlook on life cannot fail in any reasonable ambition. To possess such a concurrence of ideas, involving a sequence of faith in one's self, in others and in the laws of life, a high degree of reflective or intuitional intelligence must have been reached. It is not usually found in a less discriminating type.

Confidence in Self

What serious reason has even the intuitional mind to believe and have confidence in the complex entity called "I?" It is to be observed in this connection that the more pronounced the development of the individual morally and mentally, the greater his belief in himself. This unshakable conviction of potency reaches its apex in the man of genius. To Emerson, Whitman, Goethe, Shelley and Tennyson the overshadowing of the Omnipotent Oversoul was a vivid reality. The genius senses the Self as a psychic dynamo, infinitely impulsive, tirelessly vigilant, sleeplessly active, a central power plant directed by the One Consciousness, superb, masterful, divine. The more rudimentary the individual, the farther his intelligence lies from the power plant and its presiding genius, the less he feels the currents from the hidden dynamo. Self confidence arises from self discovery.

Man is that colossal thing emerging from consciousness into All Consciousness. He is in the act of creating and organizing a universe for himself. The feeble powers that he is em-

ploying at the moment are enlarging and extending towards Omnipotence, Omnipresence and Omniscience. We see this event foreshadowed in his everyday activities. In intellect, deduction and memory, are disclosed the seeds of Omniscience; in telepathy and mental communion we have potential Omnipresence—and Omnipotence in his natural feelings and warmth of infinite Love.

Confidence in Others

Why should we have confidence in others? For the same reason that we have accepted ourselves. They are dynamic cells in the same Cosmic Body, functioning with us in its organic evolution. Their destiny is fatally linked with ours. We are each in each, all in all. Perfect harmony and co-ordination of all the cells is the destined aim of civilization. Every act, every thought, every human plan or scheme that is co-operative has the whole force of the cosmic power plant behind it.

The reason for our confidence in others is thus clear. *Any proper, legitimate aspiration that one may have cannot possibly meet perma-*

nent opposition or frustration at the hand of another. Consciously or unconsciously he will be led to assist us. Every really big man regards all others as collaborators. Small men see in them only possible obstacles or competitors. Men who really attain are those who believe that other beings are their friends and helpers. To distrust and despise your fellows on this planet is to mark yourself for failure. Your face is set towards the caves of the prehistoric past. Trust in others tends to neutralize all obstacles created by other human energies. Confidence in others is the habitual attitude of the steady soul.

Confidence in Life

What do we mean by confidence in life? We mean the feeling that wells up in the strong and glorious youth as he faces a new and untried world that beckons to him with gift-laden hands, a sense that world and man were made for each other; a conviction that all circumstances about us will contribute to the fulness of our hopes; that each obstacle will move aside that we may pass; that nature will look at us with smiling and benignant eyes, yielding

submissively to us her age-old treasures of wisdom; a sense of utter trust in immutable and unvarying law in a universe all shot through and through with mind; of being a part of an ordered enterprise in which we are co-partners drawing rich dividends; a sense of dilation and mastery. All these sensations are characteristic of confidence in life, and all are justified. The universe is made for us, and we for it—All in One and One in All. There is no dream of attainment that can conceivably approach the splendid realities that lie ahead.



CHAPTER II.

AIM

CONFIDENCE is thus a sort of faith in motion, a dominating belief in the future.

It stands on the tripod of faith in self, in others and in life. It is on this tripod that the sure soul weaves his plans of conquest. But is confidence alone sufficient to insure success in life? No. Obviously we must have a focus to our aspirations and desires. We must have an aim, a goal. Without such, confidence will dissipate itself like a tower of water that has no single outlet but filters aimlessly from a hundred seeping cracks.

What shall we strive for? Wealth, power, happiness, distinction, love? Undoubtedly one who possesses the confidence described, supported by a reasonable amount of skill and intelligence, will inevitably arrive in due time at any personal goal he chooses to seek. But would a man capable of standing on this tripod of confidence condemn himself to a purely personal ambition? Those who possess an unshak-

able belief in themselves, born of a sense of conscious divinity, belief in others and the supremacy of law, know quite well that a purely personal and separate ambition is not in concord with life's best achievements.

One who possessed this outlook would no more seek riches as a single ambition than he would make the collection of postage stamps his life's aim. Neither have the co-operative elements of the larger existence. Neither conceives the common good of the other cells in the cosmic body. Without being impractical we may yet formulate ambitions in life which will be at once self-serving, definite and large, those in which the elements of co-operation and service enter prominently into our calculations. All our activities are intended to fit into a plan. The finished design will be the handiwork of humanity entire. Each individual has a part in the realization of this plan; his work is important; no one else can do it. He must, therefore, find his task. In shaping his life he must remember that the nearer he comes to finding his work, the more certain he is to succeed; and secondly, that the more he considers in his

plan the welfare of the other fragments about him, the more certain he may be that he is working with the Good Law.

The day of individualism is past; the keynote of the epoch we have entered is co-operation. He who would minimize the buffetings and shocks of fate should orient himself and begin to embrace in his life's plans such ideals and activities as will harmonize with this note. If he does this, he will stand like a rock in the storm while all about him the arrogant and selfish will be broken like reeds in the blast.



CHAPTER III.

WILL AND IMAGINATION

LET us assume that you are in the possession of the confidence described, and have firmly formulated your life's ideal, which is at once precise, co-operative and realizable. What shall you do to attain it? What has genuine psychology to say?

Before answering this question, we wish to make clear what we mean by a realizable ambition. We are not in agreement with disciples of new thought schools who teach that anyone can start with any sort of inferior mental and moral equipment and attain to any goal in a single life. This is palpably impossible. Our ambitions should be high, but they must accord with the attainments we already possess, and they must, moreover, harmonize with our instincts and general tendencies. No one can swim the stream against the cross currents of frustrated desires and baffled tendencies. These forces must be transmuted and utilized. If we try to repress or strangle them, we forfeit one

of our richest sources of energy. In general, we may say that success, happiness and self realization can be gained by those who follow the path herein defined. Life will deny nothing to him who knows how to appeal.

A French philosopher has said: "Of impotence, failure, despair, suffering of body, soul and spirit, material, social and moral, of pain acute or chronic, individual or collective, I have but this to say: If the forms of pain are legion, their cause and remedy are one:

**CAUSE—IGNORANCE;
CURE—KNOWLEDGE."**

We may indeed leave sorrow behind if we but dare. To acquire rulership of our destiny, we have but to know. Modern psychology in America has grandly glimpsed our possibilities. Its conceptions are correct, but its technique is defective.

With all deference and in a sincere spirit of service, we shall point out the defect in its method, which greatly limits its usefulness. For the inspiration and direction of this effort I am indebted to the discoveries and disclosures of that unselfish pioneer, Emile Coue, founder

of the Nancy School of Healing, and to Charles Baudouin, professor at the Jean Jacques Rousseau Institute of Geneva, author of "Suggestion and Auto Suggestion."

Briefly, the weakness of the Western school lies in a confusion of the functions of the will and the imagination. American psychologists deify the will as the moulder of human destiny. It is claimed that the human will, directed persistently and unflinchingly in a given direction, can force from nature and life all that we seek; that by stoutly affirming to the subjective mind and to the universe that you demand your birth-right of health, wealth, strength, happiness, peace, poise and power, such a demand becomes irresistible.

"Will is the man," "A strong will is master of the body," "Man masters destiny by developing the dynamic will," are some of the quotations from leading psychologists, which could be indefinitely multiplied.

This is a serious and fundamental error. The will is the propulsive energy of the soul showing through man. It is the soul exercising self-direction. The will does not choose what it shall do; the soul chooses and volitional activ-

ity is based on that choice. The will is only one phase or function of the Self. The soul dynamo, acting through mind, shows as intelligence; through will as force; through emotion as love. Just as an electric current flowing through a mercury tube becomes light, through platinum becomes heat, through a magnetic coil becomes power, so the Self acts diversely upon the phenomenal world.

The will is not the man. It does not rule the body. It is not the creator of our environment. It does not create at all. It moves, it directs under the influence of motive, our relations with nature. The will has practically no operative duties in the subjective world. It works in directing the intelligence outward. The achievements of man in subduing the forces of nature to his bidding have been accomplished by will operating through the objective mind. This mind, however, is only one phase of consciousness. The larger share of man's intelligence reposes in what we now know as the subconsciousness.

"The subconscious mind is a reservoir of unfathomable depth, while the external mind is

but a passing ripple on its surface," observes Dr. Hilton, founder of the "Society of Applied Psychology."

This hidden mind is the controlling agent in all interior subjective processes, and is normally uninfluenced by volitional activities. The will plays no part in the beating of the heart or the digestive operations. These are under the dominion of the unconscious mind. If, therefore, any disorder or anarchy occurs in the body, the will is impotent. He is not the governor of this province. His territory is external, not internal. If the heart beats too fast, he may cry "steady" in vain. But if the subjective mind *thinks*, "My heart is beating slowly," the effect is felt at once. Did you ever try to put yourself to sleep by will power? If so, you know that each resolve to sleep drove the gentle consoler farther from you. The reason is obvious. Every volitional act involves tension, physical or mental. They are opposing conditions, enemies from birth. Sleep is secured by soft suggestion, not by forceful effort.

The ideal state of human efficiency is obtained where the will and the subconscious mind

(we shall refer to it also as imaging mind or imagination) are in harmony, when they seek the same end. The state of incapacity and frustration exists where the will seeks one thing, while the imagination keeps repeating, "It cannot be done." Let us take an illustration from Coue. Lay upon the ground a plank 30 feet long and 9 inches wide. Every one will be able to walk along this plank without putting a foot to the ground on either side. Now change the condition of the experiment. Let the plank connect the twin towers of a cathedral, 100 feet above the ground. Tell me who would be able to walk along this narrow path. Would you? Could you make two steps without trembling? Despite all efforts of the will, you would inevitably fall. Why? Because the perception of the abyss arouses the idea of a possible fall. This suggestion is made to the subconscious mind that controls the bodily muscles. The suggestion is, "I shall fall;" and you fall.

The presence of any idea in the consciousness impels simultaneously to its own realization. Every thought tends to materialize. Thought is not like will, a propulsive thing;

it is creative. Every idea tends immediately to transform itself into reality. We become that upon which we think. Every thought propelled from the mind starts at once to objectify itself in the physical world. It is not my intention to encumber this brochure with proof of obvious and known facts. The extended and scientific proof of the law that every thought tends to realize itself in the body may be found in Dr. Hilton's excellent work on "Applied Psychology." That thoughts kill or cure has been well established since the classic incident of the man sentenced to death for crime, who was told that he was to perish as a victim of a scientific experiment. A harmless prick was made in each of his limbs; a tap was turned on in the room and he was told that the running water was his blood flowing from the wounds. Believing this, he died.

In this power of changing and modifying ourselves through mental motion we have one of the great secrets of life. This knowledge is a source of supreme confidence to the intelligent. It will be our pleasure to show how each may prove for himself, with ease and precision, the perfect working of this law.

CHAPTER IV.

CONCENTRATION VS. COLLECTION

WE have located the primary conflict in man. It is found when the directive and creative forces oppose one another. It is a discouraging condition, and yet there opens before our eyes a vista of enchanting possibilities in the midst of seeming impotence.

If we can turn the mind around so it will create images that harmonize with the will, we shall have great power. The will is necessarily laboring to preserve us, to promote our free development, and further practical success, but in order that we may get results, it must have the co-ordination of the mind, conscious and unconscious. Thus, if we wish health, success, mental and moral attainment, we have not to re-educate the will, but to educate the imagination, for we become that which we *think*, not that which we will.

How shall we educate the imagination so it will think and create the conditions we desire?

The many schools and cults, upspringing on every hand, place great stress upon concentra-

tion as the keynote to the program. They urge the cultivation of a dynamic will that can steady and hold the mind as in a vise, directing it along desired lines of creative thought. This is the wrong way; it is the hard way. These efforts at concentration often bring tension, nerve exhaustion and frustration. Look closely into Nature's processes and tell me if you see strain, tension and concentration. Do you see any deliberate or systematic concentration in the serene ordering of the wind, the air and the tides? You do not. Nature is never tense or hysterical; all her movements are calm and effortless. There is collectedness, a tranquil unfocused play of intelligence in all and through all. All rightly directed *effort* is *effortless*. All true work is play. Right action is *joy*.

The authors on psychology who prescribe a half hour of intense concentration on success and efficiency each day, with the daybreak declaration: "I am alert; I am tense and ready; I am charged with courage and success; I demand success," have, I fear, not felt the deep flow of the divine energy in its passionless play through Nature. Efficiency in action comes not

from concentration but from collection, the assembling of the instincts, desires, tendencies, emotions, thoughts, volitions into frictionless automatism. This is done by the education of the subconscious mind.



CHAPTER V.

THE GENIE

THOSE who are abreast of the psychological thought of the day have learned that the subconscious mind is the great storehouse where are hidden memories of all incidents of man's immemorial past. Millions of impressions, ideas, and opinions have dropped into this reservoir. The word reservoir is not, of course, truly descriptive. It is rather a great moving current of thought and feeling which has caught upon its bosom every falling drop and whirled it on to absorption, losing nothing by evaporation or seepage. Long-forgotten memories and vagaries of childhood are held tenaciously in solution, each new impulse reinforcing and intensifying the old.

Those who have accepted the wider view of evolution, involving the idea of reincarnation, look upon growth as individual, rather than racial. They believe that each human being bears in the caverns of his unconscious mind the haunting souvenirs of countless embodiments

upon earth in many forms. Those who limit the evolution of man to a single life, regard the strange, persistent memories and instincts of humanity as an inheritance from our ancestors. For our purposes this divergence of view is unimportant. What we shall agree upon is the nature and characteristics of the subconscious mind.

The peculiarities of the subjective mind that are important to our subject are:

- 1. It never forgets anything.*
- 2. It accepts unreasoningly and complacently ideas and emotion-concepts which we give it.*
- 3. Though events appear to be forgotten, all ideas right or wrong that have gone to swell the content of the unconscious mind, tend to reappear in body, mind and life.*
- 4. Most of us are ruled by the subconscious mind.*

The reason why thoughts and feelings create our destiny now becomes apparent. They are each and every one like seeds of grain, dropped into nourishing soil. Here they germinate, bearing their fruit in the life. There is no barren

or rocky soil in the unconscious; all seeds come to fruition. For instance, you hear some one express an evil opinion of another whom you do not know; you are well aware that it is nothing more than an opinion and you intend to look into it more deeply. Time passes. You have forgotten to verify the opinion; you have even forgotten the original source of the idea. But one day you meet the unknown and you discover that you hold the evil opinion of him that you once heard expressed, though you never had any proof and do not even remember the source of the infection. The seed has fallen upon fertile ground.

Opinions and ideas flicked into your subconscious mind since infancy there lie germinating, budding and blooming in the darkness. When you were at the plastic age of ten the old nurse told you that strawberries poisoned the blood, and you have never since been able to entertain that wholesome fruit. Thus thoughts of impotence, failure, weakness, ill health and inferiority tend incessantly to materialize in our lives. We cannot combat this force with will; indeed, the will intensifies our difficulty, as we

shall see later. As Marden says: "There is no philosophy which will help a man to succeed when he is always doubting his ability to do so. It is like trying to reach the east by going west. You will go in the direction you face. There is a saying that every time the sheep bleats it loses a mouthful of hay. Every time you complain of your lot, saying: "I am poor, I cannot do what others do, I am a failure, luck is against me," you kill your efforts, neutralize your endeavors and make success impossible."

Being directed by the hidden mind, we are led unconsciously and imperceptibly into conditions that correspond with our thoughts and feelings. In the profundity of our ignorance we talk of good and evil fortune. "Luck, if you will, exists, but it is internal rather than external. Our stars are in ourselves; it is a lucky or unlucky one in accordance with the thoughts we nourish," says Baudouin. In theosophical literature misfortune is deemed to be the result of the tightening rings of Karma, with which the individual has encompassed himself in previous lives. Truly, birth is the arrival of a much traveled Ego with the heritage of his past strung about his neck. If his new surroundings are

bad, it is because he has made them so by his previous thoughts and acts. Evil, however, has no positive importance or permanence. All evil is negative, relative and reparable. All evil conditions tend to pass. The Karma of a man at birth is his past in action. In his subconscious mind lie all of his creatures from the past, ready to spring into action, but because generated in a past life, they are not, therefore, any more permanent or valid than forces generated in this life. *They* also are the effects arising from creative thoughts in the past and may be rigorously modified by the methods we propose. Karma pre-arranges nothing. Man creates the causes. The Law adjusts the effects. *But these effects are incessantly being modified.* Fate is what we did yesterday, showing today. That we cannot change, but Destiny is what we are doing today, and will show out tomorrow. Destiny we can mould to our liking.

The man who has knowledge can find freedom in Karma; he can alter, neutralize and transform that which he does not like in his environment. Indeed, with systematic and intelligent effort he can make suffering into joy, curses into benediction.

CHAPTER VI.

COUE'S LAW

WE have said that when the will and imagination (conscious and subconscious) are in conflict our efficiency is at its minimum. We shall now add to this statement its corollary, which embodies the most important discovery of the Nancy School:

"When will and imagination are at war, the imagination invariably gains the day."

"In the conflict between the will and imagination the force of imagination is in direct ratio to the square of the will."

As this treatise is written for busy people who wish help rather than academic formulas, we shall elaborate this law by a simple illustration. A man is victim of the drink habit. It is causing him sorrow and disgrace; he resolves, therefore, to quit. He sets his will sternly against the habit, but on the screen of his imagination, hidden away in the submerged mind, are countless drinking scenes in which he has previously participated, imaged on the brilliant background

of his desires. Even while he is in the act of willing to abstain, the imagination keeps throwing up memory images to him, in which he is depicted as quaffing a goblet of liquor to its dregs. Here is a direct conflict. He is tasting the liquor in imagination, while his will is pushing it aside. How will the contest end? There is generally but one outcome—imagination wins.

The imaging quality of the mind controls the sympathetic nervous system, which reacts immediately to the images; this reaction is felt by the voluntary nervous system, and before the unhappy victim is aware of it, he will almost unconsciously be led into a drinking resort. But all has not been stated. The force of opposition, liberated by the will, is seized upon by the subconscious and reversed in its own direction. Not only does the will fail to restrain, but its energy is actually switched in the direction of the dominant thought. Those who are struggling against some habit or irresistible tendency should mark well the working of this law. It is the key to slavery and to mastery. The unprecedented success of the New Nancy School

has been due to the discovery of this law. Where other scientists of conspicuous ability failed in the cure of physical and moral disorders, Coue succeeded through its application.

Before we consider how we may take advantage of this law for our physical and moral up-building, let us briefly recapitulate the findings we have made.

1. Confidence in self, in others and in life is the essential of all true success.

2. Given this confidence and moderate intelligence, any reasonable ideal that is co-operative may be attained.

3. Man is a cosmic entity, manifesting intelligence through mind, of which there are two aspects, objective and subjective.

4. The subjective or subconscious mind is an unfathomable reservoir of ideas, concepts, impressions, instincts and intuitions; the objective mind is a ripple on its surface.

5. The subconscious mind contains the memory and discernment, gained from our entire evolutionary past, and knowingly or unknowingly we are largely controlled in thought and action by the currents arising from this mind.

6. The great faculty of subconscious mind is the spontaneous production of images, which tend to realize themselves.

7. The will is voluntary, external, propulsive; the imagination is spontaneous, internal and creative.

8. When the will and the imagination are in conflict, human efficiency is at its minimum; when in harmony, at its maximum.

9. When the will and the imagination are at war, the imagination invariably gains the day.

Conclusions

1. The will and imagination when brought into harmony render man irresistible. He possesses the power to attain any realizable ambition, to overcome disease, impotency and failure.

2. The will and imagination may be harmonized by collection and self-suggestion.

CHAPTER VII.

METHOD AND MASTERY

IF we desire to harmonize the will and the subconscious we must begin by purging the depths of memory and consciousness of all ideas and emotion concepts that torture us with fear, doubt, anxiety, suspicion, malice. We must purge it of disease and danger concepts. We have found that so long as we harbor these thoughts the mind will lead us unconsciously to their realization. Every thought and image tends to objectify *at once*.

How shall we do this? If you had a reservoir of pure water on your estate into which you had unwittingly thrown a poison which had so contaminated the water that it had become a menace to yourself and the neighborhood, how would you rectify your mistake and bring back to the water its limpid and health-giving properties? You would find the antidote for that poison and throw it into the reservoir, would you not? The antidote dissolves and permeates the whole corrupted content, forming purify-

ing chemical combinations that render the water clean and sweet again. This is identically the way we purify and render health-giving the currents constantly bubbling up from the submerged depths of our being.

The poisons of evil thought that we have been dropping into the hidden reservoir since birth can be quickly counteracted by a simple and delightful method of collection which resembles neither the widely heralded systems of concentration nor the forceful methods of affirmation.

It is now definitely known that the subconscious mind never sleeps. What we know as sleep is caused by fatigue due to tension. The tension is caused by volitional activity. The beating of a heart, the action of the lungs and all the other unconscious functional activities, though equivalent each year in expenditure of force to the raising of great weights from the earth to the top of Bunker Hill Monument, do not appear to exhaust the body or call for restoring sleep. The will, however, operating upon the body through the brain, produces friction and tension, and consequent destruction and waste. The process of sleep involves the

temporary paralysis of the brain and voluntary nervous system and cessation of will activities. As we approach sleep the action of brain and objective intelligence grows feebler, while the unconscious brain and intelligence grows more pronounced. It may be said to emerge or extrude exactly in proportion to the subsidence of the activities of will and brain.

There is a period just before slumber seizes us which all modern psychologists recognize as a period of transition, in which the subconscious mind, though not completely in possession, is yet tangibly outcropped or emerged. It is the period when the brain and nervous system, worn out by the exigencies of their master, the will, are yielding to sleep and inaction. At these moments the tireless and sleepless Genie of the inner world becomes externalized. It is at this point, where the flickering cinematograph of the brain is ticking off more and more reluctantly the fading imaginings of the day, that we have the ideal period of collection and self-suggestion. This is the period chosen by the psychologists as the most sensitive point in conscious life. But unhappily it has not been recognized

that this sensitiveness is made possible by relaxation, and that to retain it the will must remain quiescent. At this melting point between self-consciousness and unconsciousness, the borderland between worlds seen and unseen, retaining only sufficient volition to keep our attention from filtering away into oblivion, we shall commune with that mind which is to be our savior and guide.

We have summoned the Genie who will obey our bidding. We whisper to him our inmost desire, our most compelling aspiration. In this state of effortless collectedness we suggest with unwavering confidence the things *we shall do*. Do not waken yourself from your relaxation and stupor. This will drive the Genie away and your suggestion will lose its force. Remember that he hears everything, even your inmost thought, your slightest murmur. Nor do you need to plan how your castle shall be built. He knows better than you. Your work is to suggest with unswerving faith that your castle shall be built. Remember, too, that whatever your last thought be when you drift over the border of sleep, that is the thought upon which he will

work. He will ramify, multiply and develop the whole content of your suggestion. He will draw the plans and specifications of your castle before you waken in the morning. He will carry out with scrupulous and unerring exactitude every suggestion made confidently to him. He knows that "all things are possible to him that believeth." *It is for you to know it.*

The law of subconscious teleology is, that when the end has been suggested the subconscious finds the means for its realization. Its skill and sagacity have been the source of astonishment to those who sought its aid. Coue, of the Nancy School, after a great deal of experimentation with patients suffering from divers diseases, reached the conclusion that special suggestions for specific ailments are not required, that a general or inclusive suggestion of cure was sufficient. He thus gives to all his patients the following formula, which is to be repeated with full faith twenty times, morning and night, just before sleeping and upon awakening: "Tous les jours a tous points de vue, je vais de mieux en mieux."

"Day by day, *in all respects*, I get better and better."

By repeating this formula the patient's symptoms, whatever their kind, disappear. Nor does it appear necessary that the patient himself know what ails him. The unconscious mind is not inherent in the brain; it exists independently of any specialized organ, yet it appears to be *imminent in them all* and to know with a certainty what is wrong. If it but be given the impetus of a creative suggestion, it will do what is required. The patient is especially enjoined to inject no effort into the formula. Effort neutralizes the effect, for all effort evokes bodily tension and causes the subconscious to retire into its own world again. The words should be murmured serenely and quietly with boundless faith in their realization. After a repetition of the phrase, if you still remain awake, it is well to imagine your ideal of attainment, holding quietly before the Genie the image of your new self, radiant with health, power, skill and wisdom, and with it—forget it not—*Love*. If you wish the Genie to build your castle in a night, if you wish him to put the

power of heaven and earth into the execution of your plan, if you wish quick and certain results, make your image blaze with love, the large, impersonal love that takes account of all souls in the plan. Let your ideal be practical, sunny, gracious, and let it be *inclusive*. We say this not because we wish to preach unselfishness and brotherhood, but because we wish you to get results. You can handle cosmic currents with your bare hands if your ideal is right. If you possess the confidence we have described in Chapter I, you may desire anything in the world of spirit, mind or matter and get it, *provided that getting will serve the good of all*.



CHAPTER VIII.

THE MAGIC FORMULA

IT is characteristic of human beings that they undervalue simple things. Some of our readers will find our advice too simple to be interesting. To these, we will say that we have personally observed the working of the law of self-suggestion and mental re-education as applied at the Nancy School in France.

In another age the results obtained would have been called miracles. Diseases that had resisted all other forms of treatment yielded in many cases to complete restoration of health in one sitting. What is then the effect of this simple declaration on the subjective mind, "Day by day in all respects I get better and better"?

- (1) It is an antidote to all disease, fear and poverty poison that has been splashing into our mind reservoir since birth.
- (2) The great underground current of ideas, images and emotion concepts that has been retarded and deflected from its course by baffling cross currents of doubt and trepi-

dation, by whirlpools and eddies of confusing emotions, runs smooth and straight again.

- (3) When the powerful emotions of confidence, faith and joy are behind the words, they penetrate at once to the profoundest depths of the consciousness, neutralizing old prejudices, erroneous ideas, mistaken concepts, breaking up ancient vortices of evil thought and emotion, disease complexes and fear centers.

The law of evolution is progress, incessant change from limitation to freedom. When we say to this directive mind, "Day by day, in all respects, I get better and better," it seizes upon the formula, recognizing its truth and profound validity, and it sends the echoes of the phrase ringing back through the spaceless aisles of consciousness until it reaches the divine and perfect One, the fair, the beautiful, the able One, who is the permanent architect of our Destiny, the Self who is Divine. This Self responds, "Aye! all is well! All is well!" pouring back along the line of approach to the personality an answering wave of energy and sustaining

power. Obviously, the more time spent in the exercise the sooner will the old images be destroyed and the new consciousness gained. The practice must be regular and persistent. *The results are immediate.* ..In the still of the night, toward dawn, is a favorite time for sensitive people to awaken and worry over financial matters and ill health. Half awakened, they lie groaning and sweating inwardly in the darkness. They go over and over again, in vivid reality, the fatal catastrophes that await them on the morrow. After they have completely saturated the subconscious mind with harrowing suggestions that it will blindly *endeavor to realize* for them, they sink into a troubled and wrinkled sleep. Who has not done it?

If you must worry, don't choose this hour for it. No time is so deadly. Should you awaken in the night, do not worry. Repeat the formula to yourself, with confidence. It is of all times, in my opinion, the most auspicious. The body is inert, the brain clock has long ceased ticking, the subconscious lies before you like a calm, deep pool. Whatever suggestion is given at this time will drop straight and clear with

scarcely a ripple into the cool depths, and when you awaken again those suggestions will be elaborated and ready for *realization in the life*.

There are periods also in the day time, in which the formula may be repeated with great profit. Those are the periods of relaxation and reverie when the will has temporarily abdicated, leaving the mind to roam unchecked. At these moments, sit down and relax, allow the mind to oscillate for a few moments, let it dart here and there unchecked, then by slight degrees of inward compression, draw toward the center. Let the rocking motion subside like a pail of water that has been shaken. Gradually you will reach the quiet center where agitation ceases and the brain is at rest. Now repeat the formula gently and confidently twenty times. It matters not if you fall asleep: indeed, it is to be desired. After even a moment of sleep you will awaken with a delicious sense of well-being that is soothing and healing. There can be no danger in this practice, as no tension, effort or strain is involved. You are merely inviting into your life of action a larger intelligence at once infinitely skillful and divinely responsive.

We do not know to what extent suggestive methods will cure disease. Some schools claim all diseases will yield; others claim that suggestion will cure all maladies which have in themselves been created by suggestion. What infirmities arise from self-suggestion, they do not pretend to know.

In the opinion of the writer a very, very large percentage of human diseases are traceable directly or indirectly to wrong thoughts and emotions. Steeped, as we are from birth, in false and misleading theories about Nature and Man, it is not strange that we grow up warped and tainted. Thoughts, especially those with powerful emotions behind them, *tend immediately to change* the structure of the human body to conform to their likeness. Thus rigid, unyielding thoughts stiffen and age the body; hate contracts and poisons; suspicion wrinkles and deforms.

In stating that a large percentage of human diseases are due to wrong thought, we do not in the least retire from the position maintained in a previous brochure on "Health and the Spiritual Life," in which we ascribe diet and the corroding habits of mankind as the cause of

diseases. On the contrary, we reiterate that no one can be perfectly healthy if he lives in defiance of Nature's laws. No more can a builder erect a house without complying with mechanical law.

What we wish to add is this: Evil habits and customs are born of wrong thoughts and feelings. Those who, through self-knowledge and the application of the method herein prescribed, attain to harmony and co-ordination leave behind, unconsciously or consciously, the injurious and lawless customs of the past. They are led by the wise Genie into a universe of ordered harmony and well being.

The greatest contribution of the system described, however, is not in its healing effects upon the body, but in its moral aspect, in its power to build, upon any reasonable foundation, a strong, successful character.

You ask, what are the limits of the powers of the subconscious mind? What is it really? It has no limits, and is beyond definition. It is limitless in its action and influence on human life and conduct because the stream of consciousness that flows through the body and manifests in the brain has its source in the

fountain head of all intelligence. The subconscious is not only the arranged and classified knowledge of the ages, but it is also cosmic intelligence or Oversoul. James, Freud, Jung, Adler, Lay, and other modern explorers in the psychological fields have but touched the fringe of the Great Thing. Lay, speaking for psychoanalysis, refers to the unconscious mind as the Titan who urges us on to egoism and animality. This is, of course, an error due to the fact that the psychological probe has only touched its surface, the superficial areas of Man's deeper principles, wherein are found the coarsest passion complexes and the ego urge. Those who would readily understand the subconsciousness and its colossal connotations will find it described in great detail in modern theosophical literature. This philosophy alone, among the many sects and cults that deal with psychology and metaphysics, has touched and sounded the real depths of Man and his hidden principles.

We regret that our subject does not enable us to extend this brief treatise to include a deeper survey of that most profound mystery, "the SELF." We must reserve that for a work that shall follow.

CHAPTER IX.

THE AGE OF GOLD

THERE is no fear more persistent and deep rooted, none more vivid and shocking, than the fear of old age. The anxiety of the civilized world in this respect is so intense that corps of our brightest scientific minds are incessantly engaged in searching for remedies and palliatives. The transplanting of animal glands, the infusion of serums, the lopping off of organs, the absorption of friendly baccili, subcutaneous injections, facial operations, skin restoratives and other methods are brought forward from time to time in the endeavor to halt the implacable ravager and stem the march of years. These palliatives are, verily, feeble and pathetic substitutes for the real elixir of youth, which is found only in ourselves.

Why has Nature, who is so prodigal in her ways, been so stingy and sparing with our years? Why does she rob us of youth, strength, love and beauty when we are just beginning to learn how to live and enjoy? Why has she

planned so badly that the period between maturity and death shall be so unlovely?

The answer is that *Nature did not plan it*. On the contrary, she is busying herself in creating between adult age and dissolution an epoch quite as attractive and advantageous to the race as childhood. Our failure to fulfill her expectations and the substitution of a period useless alike to the individual and the race is the fault of society.

Nature has planned a golden age, of old age, wherein we shall be fair to look upon, upright, content, clear-eyed and strong. Have you studied the cactus? Do you know what Burbank did to it? The cactus grew on a smiling, verdant plain. She was sweet to the taste, velvety of skin and good to see. She gave herself gladly and rejoiced in her power to please. Then came evil days when the waters of the plain dried away, and the sun blazed hotter and hotter until the earth lay like a parched and barren desert. Hungry and thirsty animals ravened the stricken plain. The cactus, fainting with heat and shrinking with fear of all living things, dug deeper and deeper into the earth,

drawing up from underground the water hoarded there. She spewed upon it and turned it into the bitterest of bitter brew; then she covered herself with dagger-like spines and wart-like eyes, until she was vile to the taste and hideous to gaze upon. She was safe from roaming beasts and the burning sun, but at the price of a velvet skin and a succulent heart. It took thousands of years for her to change from a tender plant to battle-scarred and spiny warrior.

But listen. One day a soft-voiced man, who loved all living things, looked deeply into the heart of the cactus and saw the tragedy of her life written there. He looked behind the scaly and unsightly exterior to the soul of the plant and found there, undimmed and undiminished the old burning desire to give and to please. So he took the cactus and placed it in his garden among the perfumed roses and the crimson poppies, and he said to her: "You were once fair and pleasing to the eye, but fear, suspicion and desperation have changed you until you are ugly and repellant. Now all the old days are past. I am going to protect and nourish you until you are yourself again. You are lovely

within. Throw off your mask of poison spines; give up the bitter waters and be yourself again. I will see that no evil thing befall you." The cactus listened and took heed. Fearing no longer the sun and the wild things, full of faith and confidence, she cast off one by one the dagger points; she gave up the bitter brew and became sweet, velvety and fair again.

The emotions of fear, worry, suspicion, anxiety, envy, anger and all her brood of hateful passions are the chief factors in the transformation of human beings from loveliness to unloveliness. Wrinkles and spines and bitterness are Nature's answer to these sentiments. This mask will be thrown off in an atmosphere of love, confidence and desire to give. No one can grow gracefully from maturity to ripe age unless these evil emotions are subdued. They are poison producers, back bowers, artery stiffeners, wrinkle makers, eye dimmers, hair whiteners. The state of mind resulting from the elimination of these emotional states is best expressed by the word *optimism*.

After several years among the people of Europe, the writer is struck by the graceful

manner in which American people carry their latter years. On the average, the people of Europe are ten years older at any given time than Americans. This condition of youthfulness in America, which each year grows more obvious and pronounced, is due largely to our hopeful emotional and mental outlook. Some attribute our appearance of youth to better habits and improved sanitary conditions, but the increased tension and strain of life in the United States would offset any advantage gained in that way. The real reason lies in *optimism*. Europeans are pessimistic. This attitude of mind is reflected in a sort of cynicism which is widely expressed in the literature of the past hundred years. Thus Lamartine in his meditations asks, "What crime have we committed to merit being born?" A most distinguished modern writer, Anatole France, is not more forlorn than his contemporaries when, with finality, he says, "Man is an animal born for suffering and death."

America, on the other hand, is still young, glad, buoyant and optimistic. The effect of optimism on the human body is to greatly prolong life and youth. Careful experiments con-

ducted in the leading universities of the world reveal that the human organism does not function well when the mind is sad or overcast, and that pleasureable feelings and a sense of well-being hasten all bodily processes and are indispensable to perfect health. All evil emotions, i. e., those which are unpleasant and pessimistic, act as depressants, lowering the functional activities of the body and retarding the flow of healing secretions.

With the growth of new thought propaganda, the enormous influence of states of confidence and enthusiasm have perhaps been over exploited, but much good has been done.

Christian Science and New Thought have accentuated and crystallized a great thought which Goethe expressed in the phrase: "We must laugh before we become happy." New Thought attempts to summon joy, to create pleasureable emotions by reflective suggestion and affirmation. This teaching has had an enormous influence on the American public and is in part responsible for the spirit of optimism that is everywhere evident.

But the secret has not all been told in the new psychology. The secret of eternal youth is not in optimism as such, but in *self-expression*.

We have studied in Chapter III the mystery of the conflict of the will and imagination. We have observed that fatigue and breaking down of tissue results from the driving force of the will operating upon nerves and physical organs. Willing is a process of attention in which nerves and muscles are screwed up to a point of discharge. The incessant tension and release results in a continuous knocking down and wearing out of the organism. It is to be observed, however, that this wrecking of the house in which we live occurs only in volitional action. Wherever the unconscious mind operates, as through the sympathetic system, on the heart, lungs, digestion, etc., we have no friction, tension, fatigue or breaking down. If we could avoid *will* activities with their wear and tear and consequent debility and old age, and encourage the functioning of the smooth working automatism of the hidden mind, we would live longer and better.

We have said that Nature is preparing a gold-

en age between noon and the sunset of life. How do we reconcile this statement with the idea of will and decay? Must we not continue to be strong of will, ruling our bodies as a master rules a servant? No; we must turn the body and brain over to the subconscious mind insofar as the routine of life is concerned. The law is: *As evolution proceeds, brain and bodily processes which are now governed by the will, tend to become automatic, coming more and more under the sway of the subjective mind.*

We see now how Nature is planning for us all an age of gold, by gradually withdrawing the routine of our daily lives from the destructive influence of the will and placing it where it continues automatically. The objective mind and the reasoning faculties will then be released for exploration into the infinite mysteries of higher being. When the subjective mind rules our daily lives we will live so rhythmically and harmoniously, so completely in accord with Nature that our bodies will still be young and strong at three score and ten.

We may advance this genial plan of Nature if we will. We may begin in this year of the

new century to take away from the body and brain the wear and tear of volitional activity. The way is simple and has already been indicated.

We must harmonize the will and imagination (subconscious) through relaxation, collection and self-suggestion. If the will wears out the body by its exigencies, it may be said with increased emphasis that when the will and imagination are at war the friction and consequent waste are greatly increased. There is no act so exhausting as that done while the will and imagination are at war. Thus, giving a lecture when the unconscious mind is repeating, "You will do it badly, you are crippled by a poor vocabulary and general inferiority."

Driving an automobile when the imagination is throwing up images of accident and peril.

Washing dishes when the instincts and tendencies are all crying out against it.

Trying to sell ten volumes of Gibbs' "Rise and Fall of the Roman Empire," when your subconscious mind is repeating, "He won't buy; you are wasting time; you are a poor agent anyway."

Under such conditions the complicated structure of the human body is subjected to harrowing and depleting strain. Those who are unhappy in their work age quickly on account of this fact, while, on the other hand, those who find joy and self-expression in action tend to remain strong and youthful.

Harmonize existence by bringing the routine of life under the dominion of the superb intelligence that lies within you, and conflict within and without will cease. Life will move along without shock or jar. If your work is uninteresting, the subconscious will find a way to a greater task. The yielding of the fretful personality to the pure intelligence of the Oversoul is Nature's way of teaching her children skill in action and faith in law. It is her method of making life divinely easy and graceful, of preserving beauty by drawing incessantly from the hidden fountain of eternal youth.

*"The outward eye, the quiet will,
And the striding heart from hill to hill.
And Oh the joy that is never won,
But follows and follows the journeying sun,
These are the joys of the open road
For him who travels without a load."*

